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# The South Portal of Washington Cathedral

By PHILIP HUBERT FROHMAN, *Cathedral Architect*

A VERY generous gift, made by the Howard Pew Foundation in loving memory of Charlotte Root Pepper, late wife of the Hon. George Wharton Pepper, has made it possible to continue work on the South Transept of Washington Cathedral. The work to be undertaken is the completion, structurally, of the south portal, a portion of the fabric which its history makes a peculiarly fitting choice for a memorial to Mrs. Pepper.

Among the features of the first preliminary design for the Cathedral, prepared in 1907, which required further study and development, were the transepts and the inadequate north porch and south portal. These transepts followed the precedent of a number of the English cathedrals in which the transepts have eastern aisles but no western aisles and which therefore do not have the symmetrical and impressive facades that are characteristic of the transepts of some of the greater French cathedrals.

In 1919, when revised designs for the Cathedral were required, it was realized that the transepts would become more important features than had been contemplated. As the Cathedral would be approached by more people from the east than from the west, it seemed probable that many would enter by the transept portals rather than through the main portals of the west front.

In preparing designs which would recognize the importance of the transepts as entrances, the first step was to add western aisles to balance the eastern aisles and then develop facades and portals of greater beauty. The western aisles with their clustered piers and arches also increased the beauty of the interiors of the transepts. They opened up vistas from the nave and gave a desirable increase in seating capacity. The addition of stone galleries to further increase the seating capacities of the transepts required provision for adequate stairs, with

resulting changes and improvements in design, both internal and external.

As it was expected to build the nave before undertaking the facades of the transepts, we proceeded with working drawings for the choir and crossing and nave and postponed completing designs for the north porch and south portal. However, in 1928 a gift toward building the North Transept resulted in construction of



*Sketch of South Transept, Washington Cathedral, as the design was revised in 1929. The structural completion of the portal, up to and including the balustrade, will be the Pepper Memorial.*



that portion of the Cathedral being undertaken upon completion of the choir. Shortly after a contract was let to start work on the North Transept, the Rt. Rev. James E. Freeman (then Bishop of Washington), advised me of his expectation that funds would soon be available to build the South Transept. It was his hope that the crossing and transepts might be completed as one operation.

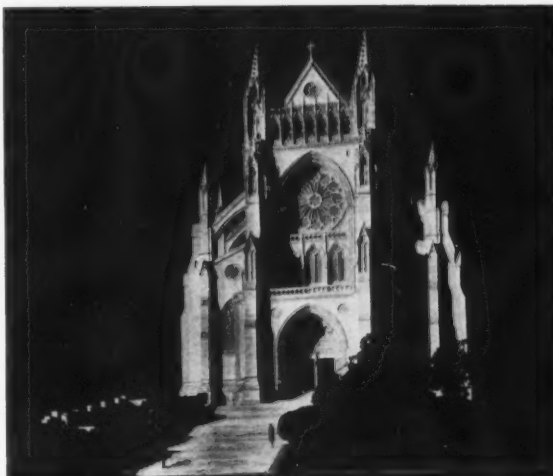
### The South Side

At that time a marked improvement in the landscaping and approach to the Cathedral from the south was being developed. As the center of Washington lies to the southeast of the Cathedral, an important approach is from that direction. Consequently, it seemed advisable to increase the beauty and impressiveness of the approach from Massachusetts Avenue and Garfield Street to the south. This resulted in a better development of the main driveway from the future gate on Garfield Street, together with the designing and building of the Pilgrim Steps. These great flights of stone steps, flanked by boxwood and magnolias, give to the South Transept an approach which, so far as I am aware, is unequalled by that of any cathedral in the world.

Fortunately, so far as the beauty of the South Transept is concerned, an unforeseen circumstance caused me to concentrate on the improvement of the design of its facade and portal. During the summer of 1929 I was laid up at home. From my windows I could see the choir of the Cathedral rising above the treetops and the South Transept was constantly in my thoughts. As soon as I was able to sit up with a little drawing board in my lap, I made sketches for the plans and elevations of a new scheme for the facade and South Portal.

In this scheme I increased the size of the portal, developing it into a deep porch with figure sculpture in niches and with arches containing smaller figures and canopies. This porch was framed by moulded piers and an arch supporting the wall and balustrade. The strength of the facade I increased by boldly projecting buttresses and flanking turrets containing stairs to the interior gallery and to the roof of the porch. It was my hope that this portal, by its cavernous depth and shadows, would form a striking contrast with the surrounding masonry and steps, and that it would afford a grateful relief to the eye on a hot and sunny day and extend an invitation to enter, rest, and pray.

One day in the autumn of 1929, the Dean of the Cathedral, the late G. C. F. Bratenahl, told me that Senator Pepper believed that he could obtain a substantial contribution toward the construction of the South Transept, if he could have an exterior perspective illus-



*Model of the revised design of the Portal and Facade of the South Transept.*

tration of my last design for it by a certain date. Therefore, Senator Pepper is responsible for the fact that this first illustration of the revised design for the South Transept came into existence at that time.

Several years earlier, in 1922, when we prepared the working drawings for the foundations and designed the Chapel of the Resurrection, which is in the crypt under the South Transept, we provided for the addition of the west aisle and other revisions to the transept. However, we did not contemplate the addition of the South Portal and turrets, nor the depth of buttresses shown in my design of 1929. Therefore, it became necessary to start work on the South Transept by the addition of further concrete foundations below the facade and portal.

Senator Pepper expedited work on these foundations by offering to underwrite the cost of the excavation and bottom course of the concrete footings for the South Portal to enable a contract to be let in the spring of 1930. At the same time another friend of the Cathedral agreed to underwrite the cost of the first limestone required for the superstructure if a contract for the stone work could be let at the same time. I was, therefore, immediately confronted with the task of producing, as quickly as possible, the final working drawings for this last revised scheme for the South Transept and South Portal. However, before having work on the foundations for the portal and buttresses started, I had an accurate scale model made. From a study of this model I decided to make a further increase in the projections of the buttresses which flanked the South Portal.

*(Continued on page 37)*

# St. Paul's Cathedral, Detroit, Joins in the Celebration of the City's 250th Anniversary

BY HOPE WHITTEN

ST. PAUL'S Cathedral, Detroit, is taking an active part in the observance of the city's 250th Birthday Festival, which celebrates the founding of the City of the Straits by Sieur Antoine de la Mothe Cadillac in 1701.

Under French rule until 1760, Detroit was served by Roman Catholic priests. After it became a part of Upper Canada, its religious needs were met by British military chaplains and by missionaries of the Society for the Propagation of the Gospel in Foreign Parts. No parishes were organized, but the Rev. Richard Pollard, a missionary stationed in Sandwich, Ontario, who made his rounds by canoe, created the bond of union between the colonial Church and the Protestant Episcopal Church in the period after Detroit came under the U. S. flag in 1796.

St. Paul's is the pioneer Episcopal Church of the Northwest Territory, having been organized in the Indian Council House in Detroit in 1824. Its charter was granted by Governor Lewis Cass, and it is the mother of nine Detroit parishes.

Before the completion of the Cathedral forty years ago, two buildings had been used by the parish. The cornerstone of the first church was laid in 1827 by Bishop John Henry Hobart of New York. At the service of consecration, one of the assisting clergymen was the Rev. Eleazar Williams, missionary to the Oneida Indians, who was reputed by some to be the lost Dauphin of France.

The Rt. Rev. Samuel McCoskrey combined the offices of Bishop of Michigan and Rector of St. Paul's from 1836 to 1863, when he resigned the latter post. He was bishop for forty-two years before his death in 1876. The Rev. Rufus W. Clark was rector of St. Paul's from 1877 to 1905—the longest incumbency in the history of the parish.

Among the distinguished figures in the more recent history of St. Paul's Cathedral are the Rt. Rev. Charles

D. Williams, fourth Bishop of Michigan, his successors, the Rt. Rev. Herman Page, and the Rt. Rev. Frank W. Creighton, and the Rt. Rev. Warren Lincoln Rogers, Bishop of Northern Ohio, who was dean for five years. The Very Rev. John J. Weaver, who was a U. S. Army



*St. Paul's Cathedral, Detroit, Michigan. Its tower is still to be erected.*

chaplain from 1942 to 1946 and served as American chaplain to the Archbishop of Canterbury, has been dean since 1947.

Of interest to members of the National Cathedral Association is the fact that St. Paul's present organist and choirmaster, Ellis C. Varley, was formerly organist of Washington Cathedral.

## The Cathedral Services

Strategically located just north of the downtown district, and directly adjoining the cultural center of Detroit in which are grouped the Institute of Arts, Main Library, Historical Museum, Rackham Educational Me-

memorial, International Institute, and the campus of Wayne University, the cathedral is the scene of frequent community services, in addition to its thriving parish activities. During the past summer, at the suggestion of the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, an exhibition of pictures, documents, vestments, and ecclesiastical objects gathered from many churches was held in the Cathedral House, illustrating the development of the diocese as it paralleled that of the city.

Among the city-wide events which take place annually in the cathedral are the Florence Nightingale service for nurses, the Council of Churches' service for the blind (many of whom are accompanied by their guide-dogs), the devotions of numerous fraternal organizations, and the Empire Day services for the Essex Scottish Regiment of Windsor, Ontario, held each year since 1929. The parade of the regiment from the Detroit River up Woodward Avenue to the cathedral, with bagpipes skirling, is always a picturesque event. During the service, the commanding officer reads the Lesson, the kilted regimental pipe-major slowly paces the center aisle playing the Scottish lament, "Flowers of the Forest," and the colors are dipped in memory of the men who fell at Deippe in World War II and in earlier battles of the regiment's long history. The Canterbury Club of Wayne University meets in the Cathedral House, and the Fellowship of the Concerned holds weekly spiritual healing services under the direction of Canon Robert D. Bohaker. The Adult Bible Class, led by Dr. Thelma James of Wayne University, is another feature of the life of the cathedral.

St. Paul's morning services—the oldest religious program on the air—have been broadcast over WWJ since 1923. Herbert Hoover made his first broadcast from the cathedral that year, appealing for aid for Mississippi flood victims. February 11, 1923, brought another "first," when Maude Royden preached from the cathedral pulpit on invitation of Bishop Williams. This is believed to have been the first occasion on which a woman preached in an Episcopal church. The cathedral has also pioneered in the field of television, and the Church School, with Canon John M. Shufelt in charge, has a weekly TV program, "Happy Sunday."

### The Cathedral Fabric

The Cathedral architect was Ralph Adams Cram, who counted it among his proudest achievements. The cornerstone was laid by Bishop Williams in 1908, and the building was completed, with the exception of the tower, in 1911, when the late Bishop William Lawrence of

Massachusetts preached the dedicatory sermon. A Tower Fellowship has recently been organized, through which it is hoped that funds may be obtained to carry out the original plans in full by the erection of the projected 150-foot tower.

Mr. Cram, in the book published in 1924 to commemorate St. Paul's centennial year, wrote: "In St. Paul's Cathedral, recourse was had to the early type of thirteenth century work represented by Netley and Tintern abbeys, in which the strength and simplicity of the earlier Norman work remained, while the austere influence of the Cistercian reformation was vigorously operative. . . . Certainly a Gothic church, and certainly a cathedral, yet it follows no recognized model. I never go inside without a certain feeling of grateful satisfaction and a renewed belief that here something was actually accomplished towards the revitalizing of Christian architecture."

The overall dimensions of the gray limestone building are 208 by 90 feet, and the nave attains a height of 82 feet at the transepts.

When building operations began, the Very Rev. Samuel S. Marquis called the workmen together and told them that, above all else, the fabric of the cathedral should be an honest piece of work. It is obvious today that his injunction bore fruit.

Entering the west door, under the great rose window, one is at once aware of the austere magnificence of the interior stonework, relieved and lightened by the rich colors of the tall windows in the nave. In general, the design of the windows is based on the thirteenth and



Of St. Paul's, the architect, Ralph Adams Cram, wrote, "Certainly a Gothic church, and certainly a cathedral, yet it follows no recognized model."

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fourteenth century glass of France and England. Most of the windows are the work of Heaton, Butler and Bayne of London, and Charles J. Connick and Henry Lee Willet, American artists. The magnificent Passion Window in the chancel has five lancets portraying twenty scenes in the last week of the earthly life of Our Lord. The influence of the fourteenth century is felt in the panels illumined with deep blues, purples and greens, and the suggestions of crimson in the powerful coloring. The great Te Deum Window in the north transept represents the praises of God proclaimed by angels, apostles, and martyrs. Twenty-seven scenes from the life of Christ are depicted with a wealth of imagery in the nine panels of the corresponding south transept window.

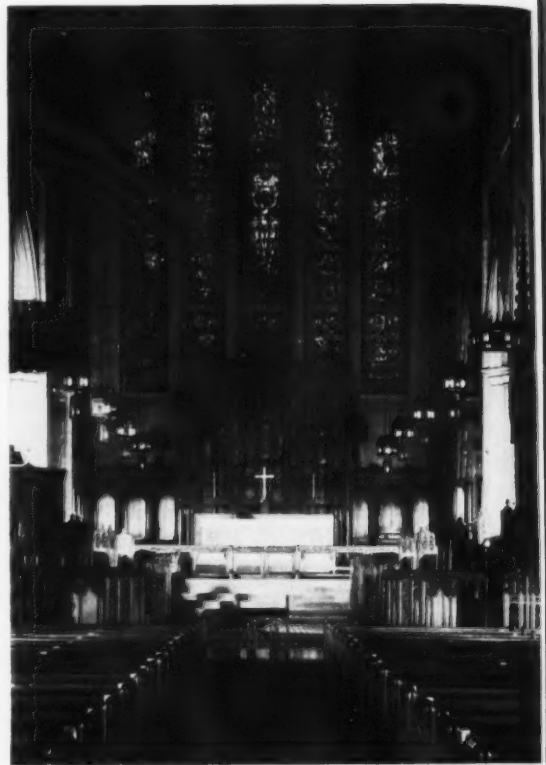
High above the crossing, in the base of the tower, are four pairs of windows showing angels and archangels praising the Lord. The colors are intense and the glass is of unusual thickness, as the windows are viewed against an unobstructed sky.

As one approaches the chancel, attention is concentrated on the massive altar, on which the light falls from twelve windows of medieval Spanish glass at the sides of the sanctuary. On the Caen stone face of the altar are carved the archangels Michael and Gabriel, and set in the mensa is a stone from Canterbury Cathedral, signifying the solidarity of the Anglican Communion throughout the world. Christ is the central figure of the carved oak reredos, with the Virgin Mary, the Beloved Disciple, and four saints—Peter, Paul, Augustine of Canterbury, and Columba—who typify the missionary function of the Church.

The bishop's throne and the dean's stall are richly decorated, with elaborate pinnacled canopies. Carved in high relief on the lofty pulpit are Savonarola, St. Chrysostom, St. Francis of Assisi, and St. Athanasius, heroic expounders of the Christian faith, and below them are their Jewish precursors, Isaiah, Hosea, Amos, and John the Baptist. Decorating the lectern are statues of the four Evangelists, together with Origen, Justin Martyr, Wyckliffe, and Tyndale.

To quote Mr. Cram: "The statues are among the very finest products of Joseph Kirchmayer of Oberammergau. It is a very wonderful thing that the cathedral should possess so perfect an exposition of the work of this great sculptor, who is, in a sense, the last representative of the great medieval schools of woodcarving, though throughout all his work appears a vitality which gives it a modern quality and removes it from the category of mere archaeology. The woodwork of the choir constitutes a great sermon in oak."

In the blue-tiled floor of the sanctuary is set a large



Storer of Spellman Photo  
*The sanctuary, high altar and beautiful east window, St. Paul's Cathedral, Detroit.*

cross glowing with iridescent glazes and surrounded by a halo of small antique gold tiles. In the center is a disc bearing the form of a pelican feeding her young with drops of her own blood—the symbol of the Mother Church sustaining the young churches. The tile flooring of the chancel, aisles, and narthex was made by the Pewabic Pottery.

The gates of the ambulatories are fine examples of metalcraft in the style of the medieval masters of Hildesheim. A stair leads from the north ambulatory to the crypt chapel, directly beneath the sanctuary, where are buried the last three bishops of Michigan.

### The Cathedral Chapels

Grace Chapel perpetuates the name of old Grace Church, which was amalgamated with St. Paul's in 1909. Its altar is a memorial to the first rector of Grace Church and his wife. Carved in the limestone of the reredos are statues of the four great theologians of the early Church.

(Continued on page 39)



# Samuel Seabury, Bishop Ashbel Baldwin, Priest

By THE REV. GEORGE J. CLEAVELAND  
*Canon Librarian, Washington Cathedral*

SAMUEL SEABURY, son of Congregationalist John Seabury, married Abigail Mumford and on November 11, 1729 there was born to them in Groton a son whom they named Samuel and who became the first bishop within the United States of America. Samuel Seabury, the elder, became a convert to the faith of the Church of England in Connecticut and while Samuel, the younger, was an infant, went to England to be ordained deacon and priest by the Bishop of London. He returned to Connecticut, a missionary priest of the Society for the Propagation of the Gospel, and was called to New London. His was a fruitful ministry, and he lived to see his son follow his example and become a priest of the Church.

By way of preparation for the ministry Samuel, son of Samuel, entered Yale and before his graduation studied "Physic," the name then used for the medical course. After some four years spent as a catechist for the Society for the Propagation of the Gospel, he went to Scotland where, in fulfillment of his father's desire, he continued the study of medicine at the University of Edinburgh as added preparation for the work of the priesthood. While the records of the University do not show that he was graduated in medicine or even studied it, the "abstracts" of the Society for the Propagation of the Gospel make reference to his medical studies in Edinburgh. His knowledge of medicine, wherever obtained, enabled him to provide for his family during the revolutionary days when, deprived of his church, he was forced to make a living behind British lines.

When Samuel Seabury reached the required age of twenty-four years, he was ordained deacon, on St. Thomas' Day, December 21, 1753, in Fulham Palace, by the Rt. Rev. John Thomas, Bishop of Lincoln, acting for the infirm Bishop Sherlock, and on Sunday, December 23, 1753 he was advanced to the priesthood by Dr. Ogbaldiston, Bishop of Carlisle, acting for the

Bishop of London. He returned to America with William Smith, who was also ordained with him and who was destined to play an important role in the organization and early life of the Protestant Episcopal Church.

## British Loyalist

Samuel Seabury, who began his ministry in New Brunswick, New Jersey, exercised it in a time when deistic theology and rationalistic philosophy led many to rely for moral and spiritual guidance on natural religion, and to deny any need of salvation through Christ, the redeeming Son of God. This, together with the revolution and non-conformist antipathy to episcopacy, made his work difficult. But through it all he stood a stalwart loyalist: loyal to King, to Church, and to the orthodox Christian faith.

On the occasion of his ordination to the priesthood he had taken an oath of loyalty to the King of England and his ecclesiastical superiors. The dangers incident to the Revolution failed to shatter his conviction or deter him from rendering obedience to his King and Church. He was third among 312 signers of a manifesto, drawn up at White Plains, in April 1775, opposing the Revolution. The manifesto in part read, "We . . . declare our honest abhorrence of all unlawful congresses and committees, and that we are determined, at the hazard of our lives and properties to support the King and Constitution; and we acknowledge no representatives but the General Assembly, to whose wisdom and integrity we submit the guardianship of our rights, liberties, and privileges."

Because of his attachment to the Crown and his ordination vows he could not bring himself to conduct services which omitted prayers for the King of England. To conduct such services appeared to him to imply approval of the Revolution. As a result of his political views and his loyalist action he was deprived of the



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right to serve his parish and had to seek safety in New York behind British lines. Eventually Sir Henry Clinton appointed him chaplain of the King's American regiment.

### American Loyalist

After America won her freedom and her right to liberty was recognized by England, Samuel Seabury proved himself as loyal to the civil government of America as previously he had been to that of England. When peace was declared in 1782 he acknowledged American authority, and as Bishop of Connecticut, directed alterations in the Liturgy expressive of that acknowledgment, and made public statements directing his clergy and people as good citizens to render obedience to the civil authority.

Speaking of the changed political situation, in one of his sermons, he said, "God has placed the manage-

ment of worldly affairs in other hands, our business is with the things of eternity." "I beg it may be considered that the civil authority has full coercive power over the clergy, as far as the peace and security of society are concerned." "Clergymen are equally with others, subjects of the state, bound by its laws, and liable to its punishments." "The clergy are the religious instructors and guides of the people, not the lords of their faith and consciences." "Evils, I readily own, have risen from the power of the clergy; but it has been from the mixture of worldly with clerical power. To prevent this abuse keep worldly power out of their hands."

Washington Cathedral Library has two volumes of sermons written by Samuel Seabury and at one time owned by the Rev. Ashbel Baldwin, whose signature appears in each volume. The two books are styled "Discourses on Several Subjects," by Samuel Seabury, Bishop of Connecticut and Rhode Island, and published by T. and J. Swords, New York, for J. Rivington, Bookseller, No. 1 Queen Street. 1793.

Volume I contains two discourses on the ministry, wherein are contained *The Authority of Christ's Ministers*, *The Duty of Christ's Ministers*, *The Duty of the People Towards the Ministers of Christ*, and *The Apostolical Commission*. These discourses are followed by the following: *Of Baptism*, *Of Infant Baptism*, *Of Confirmation*, *Of the Holy Eucharist*, *Observations on the History of the Sabbath*, *Of Christian Unity*, *The Descent into Hell*, *Observation on the Creation of Adam*, *Observations on the History of Cain and Abel*, *Observations on the Wickedness and Destruction of the Old World*, *The Fatal Effects of Obstinate Unbelief and Impenitency*, *The Parable of the Talents*, and the *General Judgment*.

Aside from those on the ministry, the most significant discourse is that concerning the Holy Eucharist. In it Bishop Seabury presents the biblical, patristic, conciliar catholic but non-papal doctrine of the Eucharist as set forth by Ratram and as revived by Crammer, Jewel, Andrews, Laud, and Cosin. The full doctrine of the Eucharist as taught by Bishop Seabury is best obtained by reading the entire sermon. Excerpts can give but partial presentation of his views. Yet they help to understand the man and his message. In his sermon on the *Authority of Christ's Ministers* he wrote concerning the Eucharist, "Should it be asked why the Eucharist was called the sacred mysteries? I answer, it was on account of the great mystery contained in it. For that is properly a mystery which exhibits one thing to the senses, and, by that, another thing spiritually to



Trinity Church, New Haven, Connecticut, as it looked in 1752.

the mind. To the outward senses, in the holy Eucharist, are exhibited the bread and the wine, the representative body and blood of Christ; but to the mind, under the emblems of bread and wine, are exhibited his life-giving body and blood, and all the blessings of his passion and death." He repudiated transubstantiation and all kindred concepts of the manner of the Presence of our Lord in the Eucharist. In his sermon on the Eucharist Bishop Seabury said, "There is, therefore, no ground, from Christ's words, to infer any transubstantiation, or conversion of the bread and wine into his natural body and blood, by his pronouncing the words, 'This is my body; this is my blood,' over them. His natural body and blood were then present—his body unbroken—his blood unshed—and absolutely distinct from the bread and wine; for in his natural hands he held the bread and the cup, even when he declared them to be his body and blood *then* given for the remission of sins. And if those words, when pronounced by Christ, did not change the bread and the cup into the natural body and blood of Christ, no such effect is to be expected from them, when pronounced by a Priest."

That the elements, following consecration, were changed, Seabury asserted by these words, "From this view of the matter, we may see in what sense the consecrated, or eucharisted bread and wine are the body and blood of Christ. They are so sacramentally, or by representation—changed in their qualities, not in their substance. They continue bread and wine in their nature; they become the body and blood of Christ in signification and mystery—bread and wine to our senses; the body and blood of Christ to our understanding and faith—bread and wine in themselves; the life-giving body and blood of Christ in power and virtue; that is, by the appointment of Christ, and through the operation of the Holy Ghost—and, the faithful receive in them the efficacy of Christ's sacrifice and death to all spiritual intents and purposes. There is, therefore, in this holy institution, no ground for the errors of transubstantiation, consubstantiation or the bodily presence of Christ . . ." "The natural body and blood of Christ are in heaven, in glory and exaltation—We receive them not in the communion in any sense. The bread and wine are his body and blood, sacramentally and by representation."

Since the consecration prayers in the American Communion Office were placed there at the insistence of Bishop Seabury they should be interpreted in the light of his sermon on the Holy Eucharist.

Volume II contains the following discourses: *Obser-*

*ations on the Faith and Conduct of Abraham, The Steadfastness of Job, The Example of the Israelites, No Temptations unsurmountable by Christians, Observations on the Cure of the Paralytic Man who was brought to Christ, Blind Bartimeus, The Blessedness of having Eyes that see and Ears that hear, The Atonement of Christ, The necessary Effects of Sin and Holiness, The Case of Esau, The Exultation of Zacharias, The Circumcision of our Lord, Deliverance from Sin the Design of Christ's coming, No Respect of Persons with God, The Children of Wisdom, The Christian Race, The Strait Gate, The Parable of the Virgins, and Cautions with regard to hearing Sermons.*

### Bishop of Connecticut

The Feast of the Annunciation, March 25, 1783, was an important day in the ecclesiastical history of the United States for on that day, in the study of the Rev. John Rutgers Marshall, Society for the Propagation of the Gospel missionary and rector of St. Paul's, Woodbury, ten or more Connecticut clergymen gathered to select two men, each of whom was empowered to seek from the Church of England consecration as Bishop of Connecticut. The men chosen were the Rev. Jeremiah Leming and the Rev. Samuel Seabury. Dr. Leming, the first choice, declined due to his advanced years. Dr. Seabury accepted, sought consecration from the English bishops and failing because of legal obstacles, turned to Scotland where the free non-juring bishops consecrated him to the episcopate. In an "upper room" in Aberdeen, November 14, 1784, Dr. Samuel Seabury, priest, was consecrated a Bishop in the Church of God by the Most Rev. Robert Kilgour, Primus and Bishop of Aberdeen, assisted by the Rt. Rev. Arthur Petrie, Bishop of Ross and Moray, and the Rt. Rev. John Skinner, coadjutor Bishop of Aberdeen. A record of the episcopal succession witnessing to the validity of the orders of the consecrators of Bishop Seabury is printed in the 1789 Journal of the General Convention. Bishop Seabury's consecration as a Bishop in the Holy Catholic Church took place six years before that of John Carroll, the first Roman Catholic Bishop in the United States. Bishop John Carroll was consecrated in 1790. Bishop John Carroll of the Roman portion of the Holy Catholic Church held his first ordination in 1793 whereas Bishop Seabury of the Anglican portion of the Holy Catholic Church held his first ordination in 1785.

### First Episcopal Acts

After his return from Scotland, Bishop Seabury at-

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tended a convention of the clergy of Connecticut held in Christ Church, Middletown, on August 2, 1785. To this convention, gathered under the presidency of the Rev. Jeremiah Leming, D.D., Bishop Seabury presented his certificate of consecration. On the following day, he was notified that the convention recognized his consecration and accepted him as their Bishop, thus confirming their election of him as Bishop of Connecticut. He then disbanded the convention and summoned his clergy to meet him in Convocation, addressing them as their Father-in-God and, as they knelt at the altar rail, giving them his apostolic benediction. The impartation of episcopal benediction was followed immediately by the ordination to the diaconate of Philo Shelton, Ashbel Baldwin, Henry Van Dyke, and Colin Ferguson. This was the first ordination ever held on North American soil. The candidates were presented by the Rev. Abraham Jarvis, who later became the second Bishop of Connecticut. The Rev. Ashbel Baldwin is authority for the statement that Bishop Seabury placed his hands in ordination first upon the head of Philo Shelton, who there-

fore is to be reckoned the first man episcopally ordained in America. Mr. Shelton was placed in Fairfield and given charge also of the church in Stratfield. He wrote a description of Stratfield as it was in 1800 and his book is preserved in the Rare Book Room of the Library of Congress.

### **The Reverend Ashbel Baldwin**

The Cathedral's two volumes of sermons by Bishop Seabury bear on the title page of each volume the autograph of Ashbel Baldwin. This autograph makes them doubly significant, for the owner was ordained by the writer of the sermons. The Reverend Ashbel Baldwin was born March 7, 1757 on his father's farm near Litchfield, Connecticut. He was graduated from Yale College the year America declared her independence of Great Britain. His father, Isaac Baldwin, had been a Congregational minister but seems to have abandoned the cure of souls for the nurture of crops. As a child, Ashbel suffered from poliomyelitis or from a kindred affliction which left one leg shortened and its muscles atrophied.

His affliction in no way prevented his rendering loyal, intelligent, and unstinted service to the Church.

The missionary that brought Ashbel Baldwin out of Congregationalism into Episcopalianism was the Book of Common Prayer. While acting as a tutor in the home of a staunch churchman he was required to lead the family devotions from the Book of Common Prayer. The beauty of the liturgy, the orthodox character of its collects and doctrines led him back to the church of his forefathers. During the Revolution he served for about three years as a quartermaster, and the pension which he received for that service stood between him and starvation in his later years.

After the Revolutionary War Ashbel Baldwin began

(Continued on page 31)



Del Ankers Photo

*The Washington Cathedral Library copy of Bishop Seabury's two-volume "Discourses on Several Subjects" was originally owned by the Rev. Ashbel Baldwin, one of the four men whom Bishop Seabury ordained at the first ordination service held in this country by an American bishop.*

# St. John's Cathedral, Jacksonville, Florida

BY DOROTHY MILLS PARKER

ST. JOHN'S Parish Church, Jacksonville, was officially proclaimed the Cathedral Church of the Diocese of Florida by the Bishop, the Rt. Rev. Frank Alexander Juhan, D.D., in January of this year, and is now known as St. John's Cathedral.

One of the newest cathedrals in the country, the parish itself is one of the oldest in Florida and has had an interesting and colorful history. In 1764 the Society for the Propagation of the Gospel in Foreign Parts, that great missionary society of the Church of England by whose efforts the Church was planted and maintained in the American colonies, sent a clergyman to the Territory of Florida, then under British rule. Licensed by the Bishop of London as Missionary to St. Augustine, the Rev. John Forbes arrived there and proceeded to set up and carry on the services of the Anglican Church.

In 1783, however, Florida was ceded to Spain, and there was an immediate cessation of such worship, the English church being torn down and its stones used to build a Roman Catholic church. But the Church, though apparently extinct, did not die out, for there yet remained a nucleus of faithful individuals who adhered to the use of its liturgy, and carried on its services in so far as was possible, in private homes and family worship during the next forty-five years.

When, in 1821, Florida became a part of the United States, the Episcopal movement made a new start. Residents of St. Augustine secured the services of a mis-

sionary priest from the Diocese of South Carolina, and by 1829 the Church was so well established it was decided to branch out and hold services in Jacksonville, some forty miles north. Accordingly, on April 15, 1829, the Rev. Alphonse Henderson held the first Episcopal services in the Jacksonville area. His diary contains an account of his travels to this city: "I arrived at 3 o'clock at the ferry opposite (the town), but owing to the violence of the wind, was detained until the next day, when I crossed the river and performed service and preached morning and afternoon. These were the first Episcopal services ever witnessed in that part of the country. They were well received, and I make no doubt that if our Church be established here, a small church will soon be erected . . . where I could . . . celebrate divine service and be instrumental in gathering a . . . congregation. The expense and inconvenience of traveling in this region are truly great." Some of these services were no



*St. John's, newly created Cathedral of the Diocese of Florida, showing the south transept, bell tower, and chancel.*



## *The Cathedral Age*

doubt held outdoors under the spreading oak trees along the banks of the St. John's River. Later on, the congregation met in the courthouse.

### **Parish Organized**

In April 1834, a parish was organized under the corporate name of St. John's Church, and at the first meeting of the vestry a committee was appointed to find a suitable lot on which to build a church, for which the congregation began to raise funds. One half of the square bounded by Duval Street at the head of Market was deeded to the parish as a gift. The Rev. David Brown, who had helped organize the new parish, resigned his cure in St. Augustine, and in 1837 went to Jacksonville as the resident missionary. The little mission thrived, and the cornerstone of the first church was laid on Sunday, April 24, 1842, by the Rt. Rev. Christopher Edwards Gadsden, Bishop of South Carolina. The structure was soon up, and services held in it, but it was not completed until 1851. The communion plate consisted of family silver loaned by one of the parishioners, and every person contributing to the building fund was given a deed to a pew, to be passed on to his heirs. In 1858-9 the other half of the square was purchased, thereby consolidating the church lands exactly as they stand today.

The first of a long series of disasters and vicissitudes was the burning of this church by Federal troops when they occupied the city in 1863. Only the altar prayer book, taken out of the burning church by a Federal officer and returned some years later, was saved. At the close of the war, there was nothing to mark the place where the first church had stood except its ashes. But the congregation was not disheartened. For the next twelve years they worshipped in a small school building on the church property.

This property, when first acquired, was on what was then the outskirts of town. Later, as the city grew, the residential area passed around it, leaving the church in the middle of the street. It is interesting to note that by this time it had become such an important fixture in the community that the City Council passed an ordinance in 1870 stating that "the lots . . . in possession of the Vestry of St. John's Episcopal Church . . . shall be held by said church . . . forever, provided, always, that (they) . . . shall be held . . . exclusively for church and school purposes."

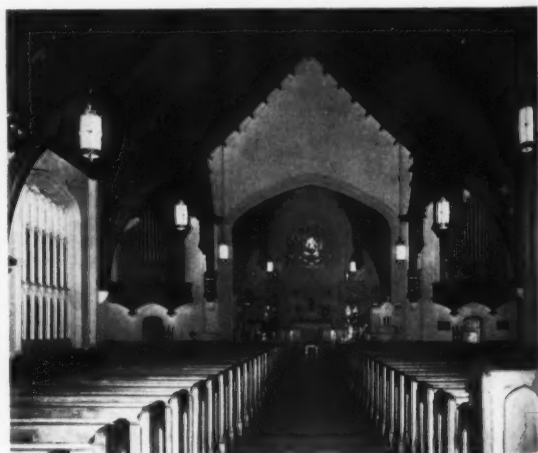
In 1870 steps were taken by the vestry for the erection of a permanent church edifice "to seat 800 persons and cost \$25,000." Bishop John Freeman Young of Florida

laid the cornerstone in 1874, and on Easter Sunday, April 1, 1877, the first services in the new church were held. In the terrible yellow fever epidemic of 1888, another crisis in Jacksonville history, St. John's played an important role. The church bell continued to call the faithful to prayer through the long period when the pestilence was raging, and old records tell us that the rector, the Rev. Reginald Heber Weller, was always at his post of duty, "a power in those days, when strong men were needed."

Another hard blow was struck the church in the great fire of May 3, 1901, when the entire city burned to the ground. Three handsome and well-equipped buildings, the church, parish house, and rectory, were totally destroyed within a period of thirty minutes, and only the communion plate was saved. Yet, although the physical plant was gone and the communicants scattered, services were immediately resumed. A small wooden chapel was erected and used for all services until the present church was completed. The cornerstone for this church, now the cathedral, was laid February 18, 1903, and the church occupied for the first time on Easter Sunday, three years later. It was consecrated May 15, 1911, by the Rt. Rev. Edwin Gardner Weed, D.D., Bishop of Florida.

### **Cathedral's Architecture**

The cathedral is English Gothic, of a type not often seen in this part of the country. It is a combination of Tudor, which originated in England about 1500, and the earlier Perpendicular style. Snelling and Potter, a New York firm no longer in existence, were the archi-



*Times-Union Photo*

*Looking toward the high altar, St. John's Cathedral.*



rects. Cruciform in shape, it has the aisled nave, transepts, chancel, square east end, south porch, and square tower typical of English parish churches, although the tower, instead of being over the west door, or the crossing, is curiously set in the angle between transept and chancel. The exterior as well as the interior of the nave, transepts, and sanctuary, however, adhere closely to the style of the Tudor period, with its immense windows of interlaced stone tracery and stained glass, set between supporting buttresses or pilasters.

All stone for the building was cut on the ground, and the stone masonry is considered unusually fine. The building is of Indiana limestone, with a slate roof. The pointed Gothic arch is a recurrent feature in various parts of the structure, and there is much interesting ornamentation, from the detail around windows and doors, and the finials over the South Porch entrance, to the gargoyles at the four corners of the battlemented bell tower, and over the porch. The eagle of St. John appears on the four sides of the tower, holding the shield with the Crusader's Cross, and at each gable end of the roof, over the nave, transepts, and sanctuary, is the Celtic cross, signifying the early origins of the Church in the British Isles.

The entire church property, which includes the magnificent Taliaferro Memorial Building, whose architecture corresponds to that of the church, and which is used as a Parish Hall, and the old rectory, now converted to offices, is surrounded by a low stone wall. In the southeast corner is the Peace Cross, dedicated to the soldiers and sailors of World War I who worshipped in St. John's. Large shade trees, native shrubbery, palms, and other tropical plantings enhance the beauty of the grounds, part of which were originally used as a burying-ground. Ancestors of many present-day parishioners were laid to rest here, but most of the graves were long ago removed to the old City Cemetery.

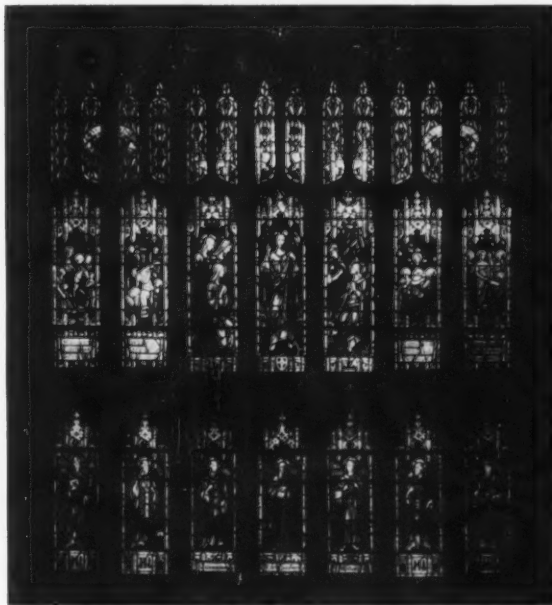
On entering the church, the most surprising impression is one of vastness and space, for from the outside it does not appear to be particularly large, although the seating capacity is close to a thousand. This is probably due to the open-timber roof, which often took the place of stone vaulting in the English Perpendicular period. No feature of English parish church architecture was more typically English, and it culminated in the elaborate hammerbeam variety evolved about the end of the 14th century, of which Westminster Hall is the most splendid example. The hammerbeam roof consisted of a series of trusses repeated at intervals, with suspended bosses in the form of pendants, supplemented by external buttresses set between the traceried windows. The

wood was often gaily painted and decorated in gold and colors. In this church it is fashioned of native cypress.

### Stained Glass

The cathedral contains much very beautiful stained glass. Over the west door is a triangular rose window, corresponding to the one over the high altar. In the exquisite stone tracery a six-pointed circular figure is set within two triangles, symbolic of the Trinity, superimposed one on the other, themselves forming a six-sided figure. Within the circle thus formed are depicted the Madonna and Child. It was designed by Franz Meyer, Inc., of Munich, in 1907, and given by the Daughters of the Confederacy as a memorial to the wife of Bishop Weed.

Flanking the west door are two triple-paneled windows, the one on the left side, a Tiffany window, representing the Good Shepherd, and that on the right, the Last Supper, with the inscription, "This do in remembrance of me." The three panels in the lower portion show Christ Regnant in the center, with Aaron and Melchizedek on either side. It was done by the George L.



*The Resurrection Window, St. John's Cathedral, was designed by the George L. Payne Studios.*

Payne Studios in Paterson, New Jersey, which also executed the rose window over the altar, the transept windows, and the two windows in the north and south walls

of the nave, as well as the recently installed lighting figures. The windows are all of hand-blown antique glass, in the late 15th century style. Canopies are of the typical English green-whites, with rich colors in the background of all the figure work. One exception is the north transept window, where the predominating color is a rich, dark blue.

There will eventually be five of these large, seven-paneled windows in the nave, although only two have been installed to date. They will conform to the same general design, each with different subject matter. Starting on the north side, the first, opposite the South Porch as one enters the church, will portray the Works of Christ. Next to it will be the Teaching Window ("Go ye into all the world and preach the Gospel"). The adjacent window, already completed, is called the Nativity Window, and was given by the congregation in memory of the Drew family, most of whose large estate was left to the parish, as a thank offering for their devotion and generosity. In the upper part, the central panel depicts the Birth of Christ, the two panels on the left showing the angels announcing the birth to the shepherds, and the flight into Egypt; those on the right, Jesus, the Boy Carpenter, and Jesus in the Temple. In the lower portion, or predella, Purity, Faith, and Love are represented in the three center panels, on either side of which are from left to right, St. George of England, St. Roch, St. Lawrence, and St. Longius.

Directly opposite, in the south wall of the nave, is the Resurrection Window, given by his family in memory of Cecil Howard Willcox. In the center panel is the Risen Christ, with the scene at the tomb on Easter morning depicted on either side. The left hand panels show the Entrance into Jerusalem, and the Descent from the Cross; those on the right, the appearance of Christ to his disciples after the Resurrection. The great missionary saints are shown in the predella: St. Augustine of Canterbury, St. Patrick, St. Aidan, St. Paul, St. Columba, St. David, and St. Boniface. The subject of the window next to this one will be the Crucifixion.

In the north transept is the All Saints Window, the theme of which is illustrated in the various saints, biblical figures and church leaders represented with their symbols, whose attributes were reflected in the life of the Rev. Van Winder Shields, greatly beloved rector of the parish from 1889 to 1924. It was given by "the people of St. John's, in gratitude for the loving leadership of a true priest of God." The color featured in this window is a vivid translucent blue, made to harmonize with a small piece of blue glass from one of the wrecked windows of Rheims Cathedral. In the upper tracery portion

are "angels and archangels and all the company of heaven," a favorite subject of Father Shields; the four center figures are Uriel, Gabriel, Michael, and Rafael, the Archangels. The central panel is Christ Blessing Little Children, beneath which is the rose, symbol of childhood, and above, the millstone. On the left are shown St. John, St. Peter, and David and Jonathan, with their accompanying symbols of sword and serpent, inverted cross, harp, and broken spear; the Venerable Bede, with a pitcher of water and a light from heaven, and Stephen Langton, represented by bishop's mitre and crozier. To the right are St. Francis of Assisi with lighted lamp, and St. Martin dividing his cloak with the beggar; St. Luke, St. Paul, and St. Alban, with their symbols of the ax, crossed swords, and sword and crown.

There has long been a plan to make this transept into a chapel. It is ideally suited to such a purpose, having both an outside door and an entrance into the sacristy. Very handsome tapestries of biblical scenes adorn its walls, and the window, with its jewel-like colors, would make a perfect focal point above the altar.

The five-paneled window in the south transept was given in memory of Jessie Taliaferro Hubbard. Its scenes depict the Ascension. The rose window over the High Altar shows Christ enthroned, his hand raised in blessing, and was given by the Weed family as a memorial to Bishop Weed. On either side of the altar are two-paneled windows of the four Evangelists with their symbols and signs. They were given in memory of past rectors of the parish, and all who have served at this altar.

### Church Furnishings

The entire church, up to the altar rail, is carpeted in a rich red. This, with the dark oaken pews and choir stalls, the mellow tones of the timbered ceiling, the bronze of the organ pipes in transept and chancel, and the brilliant glowing colors of the stained glass, gives a warmth and richness not always found amid the glories of Gothic architecture, and affords a pleasant contrast with the stone walls and tracery. Hanging cathedral lanterns shed a soft and muted light; the two in the chancel are of red glass, which shows through the open cut-out work of fleur-de-lis design, ancient symbol for the Mother of God and purity.

The octagonal font and the pulpit both stand at the crossing, the font on the left side and the pulpit on the right. Both are of French Caen stone, and the workmanship on the latter is particularly lovely. Here again are the Gothic pointed arch, open windows, and delicate

stone tracery. The reading desk rests on an angel's head. The lectern, on the other side of the chancel, is of dark wood, a carved eagle's head supporting the Bible. Litany Desk, kneeling desks for clergy, and choir stalls, are all of dark polished oak, with a cross at the end of each stall.

Heavy ornamented bronze gates are set into the chancel rail, and within the sanctuary the altar and reredos, like the font and pulpit, are of Caen stone. The reredos, given in memory of Raymond Demere Knight, churchman, and mayor of Jacksonville, is a three paneled one, beautifully but simply carved and ornamented, with no decoration other than the stone tracery itself, which blends into the ornamentation around the Gothic windows flanking it on either side. On the Gospel side is the Cathedra, or Bishop's Chair, with canopy of carved oak. The piscina was made from one of the marble columns and capitals of the south portico of the old church, salvaged from the debris of the fire of 1901, and together with the communion plate and one silver alms basin, is all that has been incorporated into the present church from the older ones.

In 1950 a new four-manual organ was installed. Many years ago a parishioner gave money toward the installation of the organ chimes. These were organ stops, and consisted of twenty-four bells, and have always since been known as the Bird Bells, due to the fact that the money for their purchase was realized from the raising and selling of canary birds. When the six large bells, installed of more recent years, peal forth from the tower, they can be heard at a great distance.

### Builders of the Church

Of the long list of clergy who have served the parish, there are several who are so much a part of the very essence of this cathedral church that no account of its history or its architectural beauty is complete without some brief mention.

The Rev. John Freeman Young, S.T.D., the second rector, was a zealous churchman, an able administrator, and a man of culture, who was especially interested in the elevation of the character of church music, and the enrichment of the liturgy. In 1847 he was the only clergyman of the Church in east Florida, and later, after the Civil War, he became the second Bishop of Florida, at a time when the church organization had almost been destroyed.

Bishop Weed, his successor as diocesan, was, during his episcopate of nearly forty years, a very real and vital part of St. John's Parish. Under his leadership the work and interests of the Church in Florida grew to such por-

tions that in 1892 it became necessary to divide the Diocese.

Through the Rev. Reginald Heber Weller, whose descendants are today active members of the parish, St. John's reaches back from the present day to links with the early days of the American Episcopal Church, for he was himself ordained by the venerable Bishop White, who was consecrated in 1789 to be the second bishop of the American Church. Rector from 1869 to 1888, he helped to build up the church after the Civil War. A son, the Rev. R. H. Weller, Jr., became Bishop of Fond du Lac.

The next rector was the Rev. Van Winder Shields, D.D., who for thirty-five years ministered to the people of St. John's, and was held in reverence and love by the entire city. He was followed by the Rev. Menard Doswell, who came to St. John's at the age of thirty-two, and died only three years later.

Two other clergymen of recent years, with a long record of service, are remembered with particular affection by the people of St. John's. They are the Rev. Ambler Blackford, assistant rector and house father of the Church Home for Children from 1921 until his death some twenty years later, whose father was for many years Headmaster of the Episcopal High School in Alexandria; and the Rev. Newton Middleton, rector from 1929 until his retirement several years ago.

The story of St. John's is the story of a courageous and indomitable congregation, who laid the foundations for the church in Jacksonville's pioneer era, came undaunted through four wars, two disastrous fires, pestilence and financial depression. Being a downtown church, the years inevitably saw the gradual exodus of its communicants to the suburbs, and the loss of much of its congregation to daughter churches. North Florida had wished for a cathedral for many years, to be established as the seat of the bishop, the focal point for diocesan activities, and the center of the religious life of the diocese. St. John's was a natural choice and the Rev. Arnold Meredith Lewis, at the time chairman of Laymen's Work for the National Council, was called as the first dean. In March of this year, he was installed with the historic ceremonies of the Church.

So St. John's stands proudly today, on the cornerstone of its brave beginning as a little mission in 1834, 117 years ago, and now, as a cathedral church, enters upon a new phase of service to the community. Under the able administration of Dean Lewis, and the spiritual leadership of the two bishops, plans are being formulated for the carrying out of the fourfold work of a cathedral: worship, missions, education, and charity.

# Why We Build Washington Cathedral

A Sermon Preached by Canon G. Gardner Monks on Sunday, April 15, 1951

FRIENDS of mine, in talking about Washington Cathedral, often ask, "Why are you spending all that money to build the Cathedral? Charities are hard put to get the funds necessary to operate. Parishes struggle along with inadequate support. Why are you taking money away from other good causes which probably need it more? After all, you seldom require even as much space as you now have. Wouldn't it be more Christian to use the money for the relief of human want?" These and questions like them are usually sincere and honest questions and deserve straight-forward answers. Just why should we strive to build this Cathedral?

One's imagination sweeps across the miles and the centuries to the little room at Bethany where Mary sat anointing Jesus' feet with precious ointment. Some, as you remember, murmured at the waste, and suggested it would have been better had the ointment been sold and the money used for relieving the poor. But Jesus, recognizing the motive that underlay it, commended her apparent extravagance. Mary was showing in the one best way open to her how greatly she loved her Master. Is that waste? Two young people find that they are in love with one another and decided to get married. The boy goes into a jewelry store and buys the girl an engagement ring. Often its cost is far beyond what he properly should afford. The unromantic might call it sheer waste. But to that young man, an intangible something which others may not recognize, makes that ring beyond all price for him.

As a practical matter, it is not certain—not even likely—that money the Cathedral receives would otherwise go to help the poor, or spread missionary work, or what will you. Certainly we should never press our claims and ask to be preferred over such. But those who give generously to any one worthy cause are on that very account more, rather than less, likely to give to other worthy causes.

All too few people have a regular charity budget, set-

ting up a fixed sum to distribute among various appeals. More numerous are those who welcome any reasonable excuse not to give. When solicited at home they say that they are giving through the office, and when asked for a contribution at the office, explain they are making their gifts through the residential unit! What really restricts gifts most is the lack of real willingness to give, and the lack of an established habit of giving. Many never reach the point where limitation due to lack of funds operates. A compelling interest such as the Cathedral makes its friends sensitive and generous with other appeals more than it interferes with them. Gardeners tell us that if we want to be sure of having plenty of pansies tomorrow, we will do well to pick rather than try to save today's flowers.

Many of us see in the Cathedral something akin to Mary's box of precious ointment. It is the opportunity to offer to the Lord the very finest we have. Of course, God does not live in temples made by hands, and His availability for human needs is quite independent of the architectural characteristics of the church where He is sought. He can come into human lives equally in the plain simple church building, or for that matter, in no church building at all.

## Build the Best for God

Here in the Capital of our nation great buildings have been erected for the purposes of trade and commerce, impressive government offices built, and monuments raised, to those who have served their country well in the years past. Amid such structures will we be satisfied to build for God something that is only second best? Here on Mt. St. Alban, we offer to God the best we know of architecture and craftsmanship; of carving and of stained glass; of music and of ritual. Often we fall short of the goal, but who would claim that it is the goal itself that is wrong? We believe it to be truly the will of God that in this Capital city, on its highest point of



land, there should be built the finest, most beautiful, and most permanent church that can be erected.

We are not chiefly thinking in terms of the minimum that might satisfy immediate needs, nor of the cheapest way in which we can enclose enough seating space, nor how we can cut corners on costs of construction. In their time and place, these are necessary and proper considerations, but here our primary thought must always be to build in a fashion worthy of our love for our Master.

A friend may well interject, "It is all very well to engage in such pleasant fantasies; but let's be practical and come down to earth." I agree that most of our life is lived in a practical down-to-earth basis; inevitably so. Just for that reason, there is small danger of the practical ever being forgotten. Life sees to it that we are immersed in problems of budgets and hours, of time and energies, of jobs to be done and obligations met. As Jesus reminded us in the Sermon on the Mount in connection with our physical requirements, "Your Heavenly Father knoweth that ye have need of all these things." The danger is not that we might forget that life needs bread, but that we might forget that "man doth not live by bread alone." Among your friends I feel sure you know how many whose lives are hampered, cramped, and restricted just because they are not practical enough to recognize that their souls need nourishment too. For starvation of the soul can kill a life just as effectively, if less immediately, obviously, than starvation of the body. Where is the soul who does not need more of the kind of outlet that led Mary to make her costly offering? Alike for those who share in its building, and for those who are drawn here as worshippers or pilgrims, this Cathedral, in the most practical sense, strengthens and refreshes the soul, by giving it expression.

This sermon is not at all conceived as a plea for funds. I can be as impatient as the next person that the walls rise so slowly, and yet fundamentally I thank God for being privileged to be here at a time when I can have a share in its building, rather than having come when it was finished. Probably none of us here, even if we wished, could build any considerable piece of the fabric. One dreams at times of how nice it would be to see it completed by the single gift of a very wealthy and very munificent individual. But it is better that there should go into this Cathedral the hopes and aspirations of many, both small and great. Thus it is becoming a House of Prayer for all people, not because all people gather here for prayer, but because it is rising out of the prayers of all people.

There are now being built into this Cathedral, for instance, stones given in commemoration of a child's baptism. They are enriched by all the hopes and dreams of how the future may unfold for that small bundle of new life brought to the font. There are stones here commemorating weddings, with emotions of human love, and all the hoping and planning and wistful dreaming that such an event occasions. Wherever the couple may go, part of their life is imbedded here, and both they and the Cathedral are thereby the richer. There are being built into its walls stones given as memorials to loved ones who, having finished their course in faith, now rest from their labors. Those left behind wish their loved one forever intimately associated with a building such as this. There are stones given as thankofferings for recovery from sickness, stones given because here eyes have been opened to see God anew and fresh and more clearly. It is good to make such gifts. And the Cathedral in receiving such gifts becomes a richer, more spiritually significant place than it could possibly be otherwise.

#### A Living Witness

Have we spoken too much of the Cathedral simply as a great monument? Perhaps, for it is of course much more. It is a living witness to our faith, a spiritual dynamo generating power not simply in this community, but throughout the nation. But this is another story, and long a story to be detailed here.

You have often heard the advice that angry people count ten before speaking, or sleep on an indignant letter before mailing it. It is good advice too seldom followed. Unfortunately, where it often does find expression is in curbing impulses toward some good and generous deed. I am sure you can recall many instances of fine and high impulses that have come to you to make a particular gift, to help some individual, to write a letter bringing joy to another, or to say the word that will help lift a load. And yet the gift remains ungiven, the deed undone, the letter unwritten, and the word unsaid, simply because we allowed ourselves too long to think about it. The impulse cooled down, till it was passed over in the press of other things. If Mary had stopped to figure it all out, she might well have thought it rather silly and impulsive and exhibitionistic to pour the box of precious ointment over Jesus' feet and no one would have realized what was lost.

Let's delay putting our less worthy impulses into action, but trust ourselves to act quickly, if need be even impulsively, on our higher motives. A friend of mine

*(Continued on page 32)*



# The Washington Cathedral Chapter

*(Fourth Installment)*

One of the leading laymen in the Episcopal Diocese of Washington is Ernest W. Greene who was elected to the Chapter in 1949. He is a member of the Standing Committee of the Diocese, of the Executive Council of the Department of Finance, a former member of the Department of Christian Social Relations and is now treasurer of the Department of Missions and treasurer of the Church's Program. In his parish church, St. Margaret's, he is senior warden and treasurer. He is also a member of the Joint Commission on Clergy Pensions and Clerical Salaries of the General Convention of the Episcopal Church in the United States.

Mr. Greene was educated at Pratt Institute and took graduate work in engineering. Following graduation he worked for an engineering firm in New York City; then went to Hawaii in 1914 where he was employed in the sugar industry, and from 1920 through 1936 was manager of the Oahu Sugar Company. Since 1937 he has represented the Hawaiian sugar industry in the East and is vice president of the Hawaiian Sugar Planters' Association and president of the Sugar Research Foundation. He is a director of the National Savings and Trust Company of Washington, and a member of the American Society of Mechanical Engineers.

Mr. Greene's wife is the former Ethel Townsend. They have one child, Mrs. William C. Bentley.

## Amory Houghton

Amory Houghton of Corning, New York, was elected to the Cathedral Chapter in 1949. A graduate of Harvard University in 1921, he joined the Corning Glass Works in that year, becoming vice president in 1928; president two years later; and in 1941 chairman of the board.

In 1948 Hobart and William Smith Colleges gave Mr. Houghton an honorary Doctor of Laws degree and



*Ernest W. Greene*

a year later Alfred University awarded him the same degree. He also holds an honorary Doctor of Engineering degree from Rensselaer Polytechnic Institute. Mr. Houghton is a member of the National Executive Board and president of the Boy Scouts of America, a member of the Board of Overseers of Harvard University, and a

trustee of the University of Rochester. His wife is the former Laura Richardson. They have five children.

### Junius S. Morgan

Junius S. Morgan of West Island, Glen Cove, New York, was elected to the Cathedral Chapter in 1949. He is a director and vice-president of J. P. Morgan and Company, Incorporated, New York City, having become affiliated with the firm in 1915 after his graduation from Harvard University in 1914.

A member of the U. S. Naval Reserve since 1917, Mr. Morgan was on active duty 1917-1918 and again from November, 1941 until February, 1945. He was promoted captain in 1944. Mr. Morgan is president of the Pierpont Morgan Library, treasurer of the Frick Collection, a trustee of the New York Public Library, president of Morgan Memorial Park in Glen Cove, a vestryman of St. John's Church, Lattingtown, a trustee of the John and Mary R. Markle Foundation, and of the Webb Institute of Naval Architecture.



*Junius S. Morgan*

In 1915 he married Louise Converse. They have two daughters and a son.

### Benjamin W. Thoron

Benjamin Warder Thoron, treasurer of the Protestant Episcopal Cathedral Foundation and business manager of Washington Cathedral, was elected to the Chapter in April, 1949, after two years as business manager. A graduate of St. Paul's School and Harvard University, Mr. Thoron also holds the Bachelor of Science degree in civil engineering from Massachusetts Institute of Technology, which he attended following military service in World War I and an assignment as special assistant at the American Legation in The Hague.

The Cathedral treasurer spent seven years with Washington banking and investment houses and from 1933-46 was with the Public Works Administration as Director of Finance and with the Department of the Interior as Director of Division of Territories and Island Posses-



*Amory Houghton*

*(Continued on page 35)*

# Britain's Tribute Is Dedicated at

Dean Sayre Attends Service at Which  
to Washington

*They shall grow not old, as we that are left grow old:  
Age shall not weary them, nor the years condemn.  
At the going down of the sun and in the morning  
We will remember them.*—Binyon

THERE are, here in Britain, memorials to the Americans who lived among us and died fighting for our common cause. Some local tributes made by the village communities who got to know the soldiers, sailors, and airmen stationed in their midst. Others are gifts from their comrades who survived the struggle and who paid homage before returning home.

Thus chapels in East Anglican parish churches have been dedicated to the fallen from the American heavy bomber base in that district. In Devonshire a memorial tower has been erected on the seashore, an organ has been dedicated in a Devonshire parish church in honor of those who died serving in American naval contingents operating from a neighboring base. And these memorials are linked by tributes such as a plaque put up at the side of a road or a stain glass window, until the memory of our American friends who fell in World War II is threaded through the country.

Besides these parochial tributes, a plan took shape at the end of the war to build a central shrine—a National Memorial to the American Dead—in St. Paul's Cathedral in London. An appeal for funds was launched, and it was found that a deep desire for this tribute was felt by the people of Britain as a whole. Some millions subscribed to the fund. The choice of St. Paul's is significant of the sentiment behind this tribute. Here many of Britain's famous fighting men and their deeds of valor and their sacrifices are com-

memorated in our national cathedral, which has become known as "the Parish Church of the Commonwealth."

The space set aside for the chapel is in the apse at the extreme east end of the cathedral, behind the high altar. It has been known until now as the Jesus Chapel, and was damaged by blast from bombs falling close to it during the German attack on the City. The heavy marble reredos behind the high altar was wrecked at about the same time. The old reredos will be replaced by a much lighter baldachino over the high altar, and the apse will be re-fashioned as the chapel. A model has been exhibited for some time in the cathedral, from which it can be seen that the three great windows in the apse will hold new stained glass panels, and the insignia of the forty-eight states of the American Union will be incorporated in the design. Eventually, it will be possible to see the chapel beyond the high altar, thus extending the view and disclosing the grand sweeping curve of the apse. The whole effect will be nearer to the original conception of Sir Christopher Wren, who built the cathedral between 1675 and 1710. At present the archways leading to the east end are screened off while the work of reconstruction is in progress.

## The Queen and Princesses Present

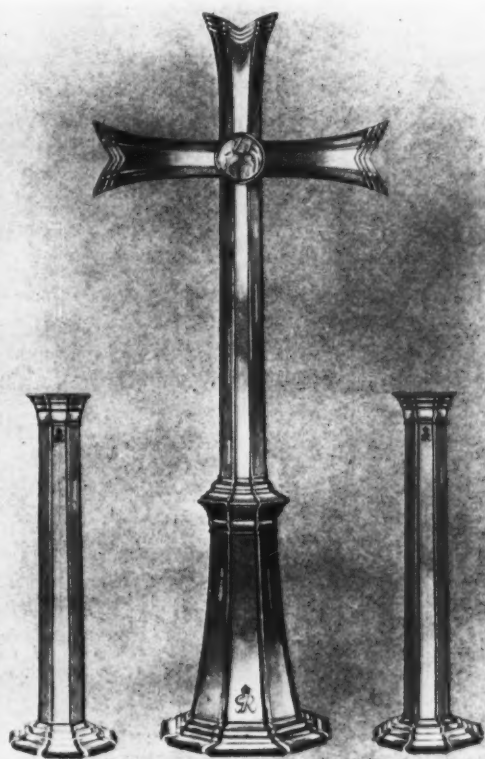
A further stage towards the completion of this great commemorative project was reached on July 4 when—in the presence of Queen Elizabeth and her daughters, Princess Elizabeth, Duchess of Edinburgh, and Princess Margaret, and other members of the royal family—General Dwight Eisenhower presented a Roll of Honor to the cathedral. It is inscribed with the names of the 28,000 American men and women who died in military operations from the United Kingdom.

# ute 28,000 Americans at Paul's Cathedral

hich ar Cross and Candlesticks Are Presented

ngtonal by George VI

BUSSELL



Gift of George VI of England to Washington Cathedral, as an expression of appreciation for the welcome extended British servicemen and women stationed in Washington during World War II. The hand-wrought silver altar cross is thirty inches high and twelve inches broad. The matching candlesticks are slightly over fourteen inches high, octagonal in form and fluted. Each piece bears the King's cypher.

The ceremony took place during a Service of Commemoration. This was attended by American and British uniformed forces in equal numbers, by representatives of both countries including the Prime Minister, Clement Attlee, Winston Churchill, the American Ambassador, Walter Gifford, and many high ranking American officers who flew to London from the United States for the service. These were the generals, commanders, and admirals whose names are famous at home and were equally famous in Europe during the war; among them, General Carl Spaatz, General Hoyt S. Vandenberg, Lieutenant-General Ira C. Eaker, and Vice-Admiral C. A. Lockwood. There were present, too, a group of eight persons who had also been brought over by air, representing the thousands of near relatives of the dead. These and the many ordinary men and women from all parts of Britain who attended, assembled in the cathedral at an early hour. The long wait for the beginning of the service was punctuated by the several dignified ecclesiastical processions that always mark a great ceremony in St. Paul's.

## A Ceremony of Dignity and Splendor

The Dean and Chapter in scarlet and gold copes, the Bishop of London, accompanied by the Archbishop of Canterbury, with the jeweled Cross of Canterbury carried before him, proceeded to the west door of the cathedral to receive, first, General of the Army Dwight D. Eisenhower. Preceded by a verger, General Eisenhower led the first procession up the nave. He was accompanied by Lord Trenchard and Sir Clive Baillieu, members of the Council of the American Memorial Chapel Fund, Colonel Gault, his military assistant, and by his son, Captain John D. Eisenhower, who is his



## The Cathedral Age

A.D.C. General Eisenhower took his place in the first row of seats on the left of the nave. Then, a little later, came a procession embodying the dignity and splendor of the City of London. The Lord Mayor and his sheriffs, the Sword Bearer and Sergeant-at-Arms, all dressed in their civic robes. Finally the church dignitaries, followed by the royal party, came up the nave. The queen took her place on the right hand side in the first row of chairs.

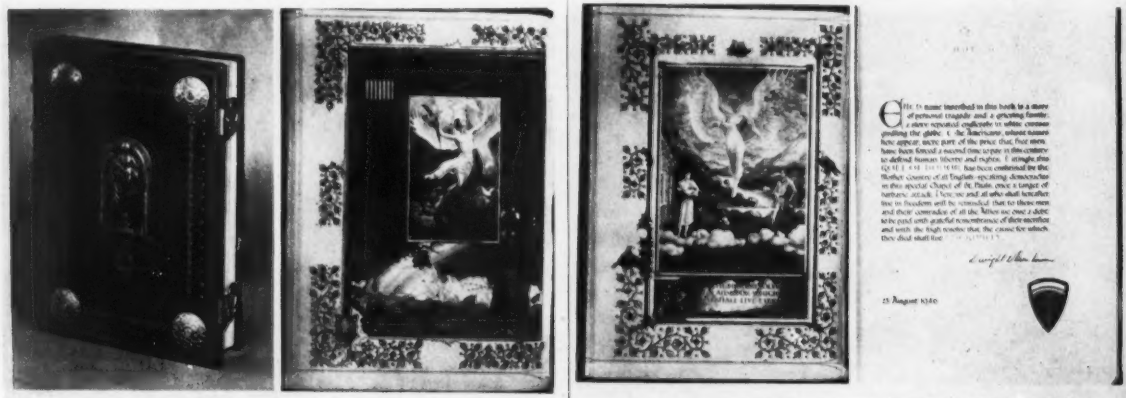
In a procession which included representatives of all the major Protestant bodies in Britain were the three American ecclesiastical representatives: The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church; the Very Rev. Francis B. Sayre, Jr., Dean of Washington Cathedral, and the Rev. Luther D. Miller, Washington Cathedral canon and former Chief of Chaplains.

The service began with another procession, the smallest we had seen, but its progress was one of the most moving incidents in an occasion that stirred deep emotions. To the singing of "The Star Spangled Banner" in slow tempo, a color party carried "Old Glory" up to the altar. It was borne by a soldier with a sailor and an airman walking either side of him. The Dean of St. Paul's, the Very Rev. W. R. Matthews, received the flag and placed it upon the altar.

After prayers and the Lesson from the 15th Chapter of St. Paul's First Epistle to the Corinthians, read by Bishop Sherrill, came the unveiling of the Roll of Honor. A carved table, which Londoners could recognize as the one generally used for holding the Sword of State, stood at the foot of the chancel steps. A silken American flag was draped over it. Two young servicemen, a soldier and a marine, who had been sitting apart from the rest of the congregation, rose and took up positions beside it. As General Eisenhower and the Dean of St. Paul's advanced to the table, the function of the young servicemen was clear. Meticulously and with great dignity, they removed the flag, folded it into a neat triangle and carried it away. The Roll of Honor, an ornate leather book, was now revealed. It looked poignantly large on a red velvet cushion.

### "A Perpetual Memorial"—General Eisenhower

General Eisenhower, speaking quietly and distinctly, said: "Mr. Dean: on behalf of the American people, I present to you, for safe keeping in the Cathedral Church of St. Paul in London, this Roll of Honor; wherein are inscribed the names of those men of the United States forces who, living and serving among you here in Britain, gave their lives in the common cause of freedom, justice, and truth: and I ask you



The red leather volume containing the honor roll of 28,000 members of the United States Armed Forces who lost their lives while based in Britain during World War II. The volume is tooled in gold, with a raised relief figure, gold plated and enamelled in color, of Winged Victory holding the two-handed Crusader sword. A running scroll of flowers forms the border and in each corner a semi-precious stone is set in a silver relief plaque. The second picture is of the closing page painting of the Tree of Life surrounded by oak leaves with the spirit of the dead ascending, a palm of victory in his hands. At the right two of the book's pages are reproduced; one shows a soldier and a woman, with the figure of Liberty rising between them and at the bottom a motif taken from General Eisenhower's tribute, shown at right as it appears in the book, "Each name inscribed in this book is a story of personal tragedy and a grieving family; a story repeated endlessly in white crosses encircling the globe."



to dedicate it to the glory of God and to be their perpetual memorial in this place."

The Dean then laid his hands on the book and said the words of dedication over it.

The first part of the ceremony ended with the sounding of the Last Post and the Reveille. The echoes of the bugles sounding round the dome and high arches of the great Cathedral were unforgettable. So too, were the other incidental sounds that became part of the pattern of the ceremony. The tolling of the church bell outside, striking the quarter hours during the saying of the prayers, the rustling of the pages of the Order of Service, as the congregation followed the proceedings as one being. The turning pages sounded like the falling of autumn leaves. Its sadness was immense.

The ceremony brought with it the underlying feeling of the constant need for the unity between Britain and America. The Archbishop said that the friendship of our two nations was vital to the welfare of the world and must endure. We were, he said, hewn from the same rock, we inherited the same principles of truth and toleration, of freedom and justice: we held the same ideals of good life founded on the laws, the liberties, and the love of God. Because we held all this in trust from God and for the world, we must for its survival and strength stand together.

### The King's Gift to Washington Cathedral

After the address, the Archbishop moved to the altar to dedicate a silver cross and a pair of candlesticks that King George VI is presenting to Washington Cathedral. These are the King's personal gift in remembrance of the welcome that the Cathedral gave to so many of Britain's subjects when they were in Washington during the war.

So with the blessing and the singing of the National Anthem the service ended. "Old Glory" was returned to the Color Party who marched again down the nave. The Queen and the other members of the Royal Family, moved in procession to the West Door. The rest of the congregation waited to see them go. They waited, too, to file past the Book of Remembrance, to tiptoe towards the altar to examine the silver cross and candlesticks.

At a distance, the candlesticks look like slim circular columns, but in fact, each piece of plate is of octagonal form, with flutes interspaced, each bearing the engraved

cypher of the King. The design is modern and simple, a replica of the plate of the Royal Victorian Order in the King's Chapel of the Savoy.

### Beautifully Illuminated Manuscript

The Roll of Honor is a massive book fastened with two ornate metal clasps. It is bound in gold tooled red



*Presentation of the American Roll of Honor, St. Paul's Cathedral, London, July 4, 1951. General Eisenhower faces the just-unveiled volume. At left are members of the Royal Family. Extreme right, the Dean of St. Paul's, the Very Rev. W. R. Matthews.*

leather. In the center of the cover, a figure of Winged Victory holding the two-handed Crusader Sword is enameled in color. At each corner a circular disc in silver relief inlaid with semi-precious stones joins the delicate gold tooled design of the border, and under the centerpiece is a gold worked V within a wreath, and the years 1941-45. On the title page is a scroll carrying the words "American Roll of Honor." Inside, on 473 pages of beautifully illuminated manuscript, more than 28,000 names are inscribed. These names, each with details of the man's or woman's rank and service, are arranged in alphabetical order. The roll closes with a double page memorial painting which ends with a cavalcade of American troops entering London against the background of St. Paul's Cathedral silhouetted against a rainbow.

Until the Memorial Chapel is ready, this beautiful symbol will repose in a glass case in the Northern Transept of the Cathedral. Each day a vergers will turn over one page.

## The National Cathedral Association At Work

Membership quotas which will be fair and reasonable goals for Association chairmen to seek during the fiscal year July, 1951 to July, 1952, are being set by the N. C. A. office in Washington, at the request of the Board of Trustees. The task is a difficult one and after all pertinent factors—number of present members in a Region, number of Episcopalians, number of active N. C. A. chairmen and workers, financial ability of the region as reflected in Church giving and N. C. A. experience—are studied, the final figure is still dependent upon the exercise of the personal judgment of those who work most closely with the annual membership enrollment. Quotas at best can be only the best guess based upon all the pertinent factors and can never be mathematically correct. The 1950-1951 goal was arbitrarily set at an increase of 33 1/3 per cent for each region. Thus a region which had worked hard the preceding year had to work even harder last year as its goal was proportionately higher; and a region where the number of members had remained low, had a very low goal. The final report of the year's effort therefore shows a higher percentage of success for regions where little effort was made than it does for some where the chairman devoted hours of time to the organization and conduct of an enrollment program.

Another situation revealed by the monthly reports is typified by Western Massachusetts. Here the goal was 583 total membership. To reach this the region needed to enroll 146 new members. The final report shows that the region reached 97 per cent of its goal. But that figure means 97 per cent of its total membership quota and fails to show that 168 NEW members were brought in. The loss is accounted for by deaths, removals from the region, and withdrawals—all circumstances beyond the control of the hard-working chairmen.

These circumstances have all been taken into consideration in determining the regional membership goals for the present year. The figures will be shown on the monthly report sheet for July. These reports are sent regularly to all regional and a few area chairmen. Other chairmen who would like to receive copies may do so by applying to the Cathedral N. C. A. office.

The overall goal for 1951-1952, nationwide, has been

set at 2,000 new members. In 1950-1951, 1,192 new members were enrolled, but the total membership gained only 341. This has always been the picture: in the course of a year the Association loses, through death, or resignation, or simply failure to renew, an average of 1,000 members. The inference is clear. If we are to show any appreciable gain, it must come after we have enrolled 1,000 new members. It is the second thousand which counts. As the Cathedral grows, in service and in size, it must have a growing body of supporters. Surely our goal can be "2,000 New Members for '52."

We should like very much next May to report a net total N. C. A. membership of 10,000. This is within reach if every chairman does her share. If each attains her goal we will achieve this national goal of 10,000 National Cathedral Association members.

\* \* \*

### Fall Trustee Meeting

The fall meeting of the Board of Trustees of the Association is scheduled for Monday morning, December 3. Luncheon will be served on the Cathedral Close and it is expected that the meeting will be adjourned in mid-afternoon.

The date, later than in recent years, was selected to afford out-of-town Board members an opportunity to be in Washington for the annual fall concert of the Washington and Cathedral Choral Societies, which will be the presentation of Beethoven's *Missa Solemnis* in the Cathedral at 8:30 p.m. Sunday, December 2. Mr. Callaway will conduct.

\* \* \*

### Washington Committee Active

The Washington Committee, Mrs. J. Clifford Folger, chairman, opened its year's activities by acting as hostesses for the informal reception held out of doors immediately following the afternoon service on September 23. The reception was planned to enable as many persons as possible, particularly local N. C. A. members, to meet Dean and Mrs. Sayre. The service, at which Dean Sayre preached on the work and meaning of the Cathedral, immediately preceded the opening of the Washington sustaining and building fund campaign.

# A Building Stone

FOR

## Washington Cathedral

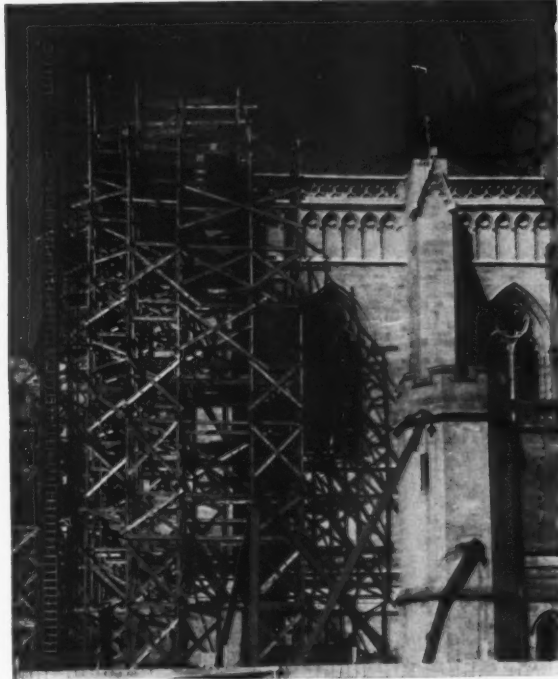
MAY BE DEDICATED AS

An Expression of Faith and Thanksgiving . . .

A Memorial Honoring Someone Dear to You . . .

WHEN a friend dies the most enduring tribute you can pay is to place a ten dollar stone in the Cathedral fabric so that his name may be permanently enshrined in the Book of Remembrance and a certificate mailed at once to the bereaved family.

**Fill out and mail the form provided  
for your convenience below.**



Benjamin W. Thoron, Treasurer,  
Washington Cathedral, Building Continuation Fund  
Mount St. Alban, Washington 16, D. C.

Enclosed find my gift of \$\_\_\_\_\_ for \_\_\_\_\_ Memorial } Stones to be incorporated into the South  
\_\_\_\_\_ Thanksgiving } Transept of the Cathedral.

(If a personal memorial please fill out Memorial Designation form below.)

(Signed) \_\_\_\_\_

(Address) \_\_\_\_\_

### MEMORIAL DESIGNATION

**I desire to enshrine the name and memory of**

#### NAMES YOU SUBMIT

will be inscribed in  
imperishable BOOKS OF  
REMEMBRANCE

(Name) \_\_\_\_\_

(Name) \_\_\_\_\_

(Name) \_\_\_\_\_

#### A CERTIFICATE

signed by the Bishop of  
Washington and the Dean  
of the Cathedral will be  
sent promptly to anyone  
you wish notified.

**I wish Certificate sent to:**

(Name) \_\_\_\_\_

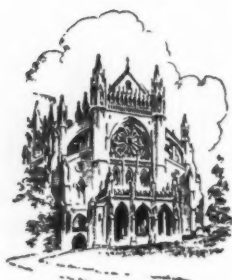
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# Washington Cathedral Chronicles

## New Canon Elected

The Rev. John Melville Burgess, Episcopal chaplain at Howard University in Washington since 1946, was elected a canon of Washington Cathedral at the June meeting of the Chapter. As one of the eight canons of the Cathedral, Mr. Burgess will officiate at regular services, and at the same time continue his duties at the university, maintaining his office at the student center, Canterbury House.

A native of Grand Rapids, Michigan, Canon Burgess was educated in the public schools there and at the University of Michigan, where he took his B.A. and M.A. degrees. He was graduated from the Episcopal Theological School, Cambridge, Massachusetts, in 1934 and was ordained to the priesthood in 1935. He came to Washington after eight years as rector of the Chapel of St. Simeon of Cyrene in Cincinnati, Ohio.

## Speaks to Farmers' Group

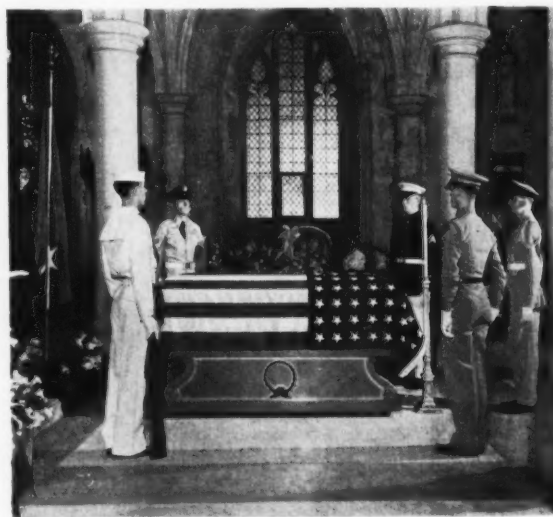
A few days after his return from Europe, where he attended the dedication of the altar cross and candlesticks given to Washington Cathedral by His Majesty, George VI, and later visited Leon Cathedral in Spain, Dean Sayre went to Crewe, Virginia, to address the annual meeting of the Rural Electrification Administration Cooperative. As principal speaker at the July 14th session, Dean Sayre spoke to 7,000 members of this widespread rural organization.

## Admiral Forrest P. Sherman

The body of Admiral Forrest P. Sherman, Chief of Naval Operations, whose death occurred suddenly in Italy this summer, lay at rest in the Bethlehem Chapel, Washington Cathedral, for two days preceding interment in Arlington National Cemetery on July 27.

Throughout this period uniformed members of the five services, Navy, Army, Air Corps, Marines, and Coast Guard, stood guard at the flag-draped casket before the altar, while floral tributes from all over the world arrived hourly to fill the chapel and even the south corridor entrance.

A private service was held in the chapel just before the cortege left for Arlington. The Very Rev. Merritt F. Williams, formerly a Cathedral canon and now dean



Acme Newspictures

*A Guard of Honor, representing the five services, stood watch before the altar of Bethlehem Chapel during the two days that the body of Admiral Forrest P. Sherman lay at rest in Washington Cathedral.*

of Christ Church Cathedral, Springfield, Massachusetts, who served under Admiral Sherman aboard the



## AUTUMN, 1951

aircraft carrier *Wasp*, conducted the service, assisted by the Rev. C. Leslie Glenn, rector of St. John's Church, Washington, a Commander U.S.N.R. Other participating clergymen, who accompanied the long procession to the amphitheatre, were the Dean of the Cathedral, the Rev. Francis B. Sayre, Jr., Rear Admiral S. W. Salisbury, Chief of Chaplains, U. S. Navy, and Captain Paul G. Linaweaver, District Chaplain of the Potomac River Naval Command.

Members of the 24-hour guard, who stood a half hour's duty, with an hour and a half off for rest, with their commanding officers and Navy personnel assigned to special duty, including recording the flowers received, moved into the west section of the South Crypt corridor of the Cathedral for the two days and nights involved.

### Carillon to Be Installed

A twenty-five bell carillon, the first to be installed in any retail store in the United States, will be dedicated this month at the Whittemore Associates' store in Boston, Massachusetts. The bells, of solid cast bronze weighing 5,000 pounds, were made by Petit and Fritsen of Holland, one of the oldest Dutch bell foundries on the continent.

More than 100 prominent church officials of all denominations, church architects, musicians, educational and seminary heads, and Boston citizens will be present at the dedication. Dr. Kamiel Lefevere, carillonneur of Riverside Church, world-renowned in his profession, will be the guest carillonneur for the occasion.

Whittemore Associates was founded several years ago by Carol E. Whittemore as a supplier of religious articles and equipment. Calling themselves "ecclesiologists," the Whittemore firm handles a wide variety of articles, including stained glass windows, church furniture, audio and visual supplies, organs, altarware, and paraments.

Mr. Whittemore feels that there is a genuine need in this country for real cast bells that will fit the budget and limited space requirements of churches and schools in city or village. The Petit and Fritsen carillon is believed to answer this need. It is lightweight and is played through an electro-pneumatic system. The operation is carried out by means of an ivory keyboard which is usually placed next to the organ console for the convenience of the organist, and so that there may be hymn playing on the bells before and after the service. The carillon itself consists of two or three chromatic octaves, requiring little space in the tower. As it is played from a simple keyboard identical to that of an organ or piano,

every pianist or organist can operate it easily without having any special training.

### Alumnae Gifts to N. C. S.

The National Cathedral School Alumnae Association has given \$10,000 to further the remodeling of the dormitory section of the Main Building, and provide a club room for the seniors. Mrs. Arthur Krock, Mrs. James W. Orme III and Mrs. Andrew Parker, Alumnae members of the Governing Board, are on the committee supervising the work, which is progressing beautifully. The rooms have real charm already and will be ready for occupancy this fall.

The Alumnae celebrated another fiftieth anniversary in June—Mrs. Walter R. Tuckerman's graduation. She was guest of honor at a dinner at which it was announced that the Washington Branch will honor the school's first graduate by furnishing a room in Mrs. Tuckerman's name. Mrs. Tuckerman's daughter, Laura, was the school's first granddaughter, and her granddaughter, Sherry Biays of the class of '52, is the first great granddaughter. The alumnae also presented Mrs. Tuckerman with *SO LIVE*, the life of the late Dean ZeBarney T. Phillips, written by his daughter, Sallie Phillips McClenahan, also an alumna of N. C. S.

\* \* \*

### Cathedral Engineer Dies

Fred E. Kuechle, for nine years chief engineer of Washington Cathedral, died in early September after a brief illness. Dean Sayre conducted the funeral service on September 8 in Bethlehem Chapel in the presence of many of his friends and fellow workers. Masonic burial services were held in Cedar Hill Cemetery.

Mr. Kuechle, a native of Washington, is survived by his wife, Jean, also a member of the Cathedral staff, his father, and a brother.

## CATHEDRAL NOTE PAPER

An original etching of Washington Cathedral as it looks today is engraved on each of the sixteen folded sheets of fine quality paper. Sixteen envelopes to match. Special price of 75 cents per box. *The Cathedral Shop, Washington Cathedral, Washington 16, D. C.* Mail orders filled.

## PHILIP MERCER RHINELANDER

by

*Henry Bradford Washburn*

CANON WEDEL SAYS: "Anyone interested not only in the College of Preachers, but also in the history of the diocese of Washington and Pennsylvania, and that of the Episcopal Church of this century, will find Dean Washburn's book rewarding and fascinating reading."

\$2.50



## LIVING THE LORD'S PRAYER

by

*Carroll E. Simcox*

CHAD WALSH SAYS: "I have read *Living the Lord's Prayer* with great interest. If anything, I like it even better than his first book—and that is saying a great deal. I think he has a very unusual ability to write simply and yet without any theological watering down."

Prob. Price, \$1.75

### Morehouse-Gorham Co.

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### President Attends Services

President Truman, accompanied by his military aides and surrounded by Secret Service Men, attended the funeral service held in the Cathedral August 14th for Stephen T. Early, press secretary for two presidents and for sixteen months Undersecretary of Defense. The service was conducted by the Rev. G. Gardner Monks, Cathedral canon. Internment was in Arlington Cemetery.

Hundreds of government officials and representatives of the diplomatic corps, as well as the press, filled the main body of the Cathedral. Among the mourners was Mrs. Franklin D. Roosevelt, whose husband was Mr. Early's friend as well as employer.

\* \* \*

### Canon Wedel at St. Paul's

Canon Wedel, in Europe this summer for the Geneva committee meetings of the World Council of Churches, (see page 30) preached at St. Paul's Cathedral in London, England, on August 19th, addressing a large congregation gathered for the very popular 6:30 p.m. evensong service.

# The Cathedral Chapter

### Honorary President

*The Presiding Bishop*, The Right Rev. HENRY KNOX SHERRILL, D.D.

THE RIGHT REV. ANGUS DUN, D.D., S.T.D.  
Bishop of Washington, *President*

THE RIGHT REV. ARTHUR R. MCKINSTRY, D.D.

THE REV. THEODORE O. WEDEL, Ph.D.

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### Honorary Members

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C. F. R. OGILBY

WILLIAM R. CASTLE, LL.D., D.C.L.

# A Glimpse at Christian Forces Abroad

BY THE REV. THEODORE O. WEDEL

Travel to Europe is so frequent these days that to burden the pages of *THE CATHEDRAL AGE* with a tourist diary needs apologies. The excuse may lie in the fact that my trip was in the nature of a busman's holiday, involving Churchly and even cathedral adventures, and may deserve a brief record.

Both Bishop Angus Dun and I were privileged this summer to visit Switzerland to attend committee meetings of the World Council of Churches. The Bishop is a member of the Executive Committee of the Council, the body which has final authority over all of its activities between meetings of the World Council Assembly. My attendance in Geneva this summer was as a member of a subsidiary committee—one charged with the study activities of the Council, its chief task being the preparation of pamphlets and books and exchange of opinion looking toward the next great Assembly scheduled to meet in Evanston, Illinois, in the summer of 1953 or 1954.

Most church people have by now at least heard of the World Council, though it may still be thought of as one of those bureaucratic marvels which live secret lives in New York or Washington or Geneva and which can be left to the experts. This is a pity. The World Council of Churches is as yet far from being a united church. Member churches are still completely autonomous. But it is a powerful unifying organ, one which brings the non-Roman churches of the world into brotherly contact. Despite enormous differences, they discover that they are still one in basic commitment to Jesus Christ as Lord. Isolation has become impossible. Church leaders—theologians, administrators, missionary strategists, laymen responsible for political or economic action—confront one another in friendly dialogue.

The Study Committee of the Council is at work accumulating a vast mass of material (my briefcase is loaded with a six-inch pile of mimeographed documents!) on three principal topics of concern, these to be major items on the agenda for the next Assembly. These topics are: 1. The Bible and the Church's Message to the World; 2. The Evangelization of Man in Modern Mass Society; and 3. Christian Action in Society. It was a rare privilege to share brotherly debate on these issues with Christian clergy and laymen from all parts of the globe—two Eastern Orthodox scholars, for example, a Dutch layman who represents his country in

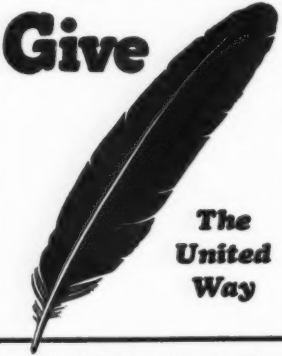
the United Nations, a prominent English industrialist, two university professors from France, several German theologians whose learned vocabulary tested the powers of our translating expert, along with the usual quota of voluble clergy. I was one of four American representatives. Our chairman, excellent in every way, was Dr. Henry Van Dusen of Union Seminary, New York. Our vice chairman was the famous Swedish scholar, Bishop Anders Nygren. The worship services, morning and evening were inexpressibly moving. Our hymn book had the words printed in three or four languages. Our singing, as well as the recital of the Lord's Prayer, was a little reminder of Pentecost, when "each one heard them speaking in his own language."

One further travel experience of the summer may deserve mention, a week spent in contact with church leaders in Berlin. I must remain silent about the details of a day's adventure in the city's Eastern Zone. I had awesome sight of the gigantic Communist youth rally which filled streets and squares with marching and band playing and mass singing. Most of my time was spent in visits to the remarkable *Kirchliche Hochschule* of West Berlin and to a meeting of church student leaders. The Hochschule is a theological university founded by the Evangelical Church for the training of ministers for the Eastern Zone—a founding made necessary by reason of the fact that the official universities of the East can no longer furnish a sufficient and properly trained supply. I have, by reason of my visit, become an enthusiast for the support of this school. Church life in Eastern Germany, however, is, by all accounts, astoundingly healthy. The Hitler persecution is only just past, and, lo, a new one is at hand. Eastern Germany has gone into a great silence. Speech is dangerous, even in homes. Communist propaganda blares out, of course, but is no longer heard. The endless repetition of by now familiar slogans resembles the rumble of trains which folk living near a railroad no longer notice. In the great Silence, the Church still speaks, fearlessly witnessing to the Eternal Word. And that Word is heard. It breaks through the Iron Curtain of propaganda and also the even more impenetrable curtain of our human sin. Men and women listen. Churches are crowded, on week days as well as on Sundays.

Everyone still spoke of the *Kirchentag* (Church Day) of July when three hundred thousand Christian laity, mostly from the Eastern Zone, gathered in Berlin for a

### *The Cathedral Age*

week of witness and rejoicing. The city rang with hymns—in railroad and subway stations, in the parks, and, indeed, everywhere. My own contact with these witnessing Christians, in our era of fear and doubt, brought to mind the prophecy of Christ as He, too, warned of the coming of history's wars and persecutions: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28).



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## Samuel Seabury—Ashbel Baldwin

(Continued from page 10)

his theological studies, preparatory to ordination. He was present at the meeting in the study of the Rev. John Rutgers Marshall and there witnessed the election of the man who was destined to ordain him. He was presented for ordination by the Rev. Abraham Jarvis, who acted as archdeacon. The ordination to the diaconate, was followed a month later by his ordination to the priesthood in Trinity Church, New Haven. His first parish was St. Michael's Church, Litchfield. In 1796 he was elected secretary of the Diocesan Convention of Connecticut and served in that capacity during thirty successive conventions.

The American history of the Articles of Religion shows how difficult it was for the General Convention to agree on the adoption of the Articles. One of the movers for their adoption was the Rev. Ashbel Baldwin. He was a member of the Convention of 1801 which adopted them and by canon three directed the Bishop of Pennsylvania to supervise their publication. They were printed in pamphlet form in 1802, under the supervision of Bishop William White, by T. and J. Swords of New York. The Washington Cathedral Library owns one of these first pamphlet forms of the Articles. This copy has on its front page the autograph of John Tyler. The Articles as published in pamphlet form contain this preface, "The Bishop of this Church in Pennsylvania is hereby authorized to set forth an edition of the Articles of Religion, which, when published, shall be the standard copy. I therefore certify, that this present edition of the aforesaid Articles, published by T. and J. Swords, on the twenty-fourth day of December, in the Year of our Lord 1802, being a true copy of the aforesaid Articles, is the Standard Copy, agreeable to the intentions of the General Convention, as expressed in the aforesaid canon. Witness my hand, on the day and in the Year last mentioned. William White, Bishop of the Protestant Episcopal Church in the State of Pennsylvania." The Articles also appear in some copies of the Prayer Book printed in 1803. One such copy is in Washington Cathedral Library.

A faithful helper in the initial formation of the Liturgy and Constitution and Canons of the Protestant Episcopal Church was the former Maryland Jesuit, the Rev. Dr. Charles Henry Wharton, who withdrew from the Roman Catholic communion and entered the priesthood of the Protestant Episcopal Church. He served on the committee which created the Proposed Book of Common Prayer, the Constitution and Canons and the pre-Standard Edition of 1789, working with the Rev. Ashbel Baldwin in many general conventions.

Bishop Seabury made an enduring contribution to the worship of the Protestant Episcopal Church and Mr. Baldwin was instrumental in establishing it in the reformed faith. We are indebted to Bishop Seabury for the Consecration Prayers in our Order for the Administration of the Lord's Supper or Holy Communion and in great part to Mr. Baldwin for the adoption by General Convention of the Thirty Nine Articles of Religion. Besides the *Discourses on Several Subjects*, the Cathedral Library possesses a reprint of the Seabury Communion Office and also a number of Journals of General Convention containing minutes of the House of Deputies written by the Secretary, Ashbel Baldwin.

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## Why Build the Cathedral?

(Continued from page 17)

once was struck by the nice things said about people in letters of condolence. He resolved that whenever he sincerely had something nice to say about a living person, he would sit down and write him about it. The genuine pleasure he gave, and the satisfaction he received never ceased to amaze him.

But again, my critical friend reminds me that we are living in a time of crisis. We have to strip the decks for action. Anything without top priority must be laid aside. We mustn't divert attention and effort from more important things. Well, let's be brutally realistic. It is a time of crisis, and preference must go to things of top priority. But what would you rate more important than a significant uplift in the spiritual growth and development of America? Our skills with tools, and the machinery of daily living are far advanced, but our lack of a corresponding moral and spiritual stature could prove to be our Achilles' heel. It is just as a crisis grows in intensity that the Cathedral's contribution looms more

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## Why Build the Cathedral?

and more important. Weakness that in easy-going times can safely be tolerated becomes in times of peril, an acute danger which we dare not risk.

During the Civil War, when the life of this nation hung in the balance, Abraham Lincoln never allowed work on the partially completed Capitol Building to come to a halt. No one could be sure it ever would be needed; no one could be sure it might not be destroyed. The short-sightedness and self-styled practical insisted that such activities should be postponed till the war was won. But Lincoln was a truer realist. He saw that however much labor and materials diverted to war purposes might help, his countrymen needed even more the spiritual uplift generated by the rising Capitol dome. Nor dissimilarly, this Cathedral Church continues to bear its witness of faith. It bears it to those of downtown Washington whose eyes are lifted toward the horizons and thereby their thoughts to God. It bears witness to those who come here and enter through the west door, and are hushed as they see the altar, and then the carved reredos behind it representing the whole company of faithful people, and then above that, the glowing apse window of Christ in glory. It bears witness to those who share in its worship, helps bring them to God, and God to them, and stirs their spirits to offer the finest they can do, to glorify the highest that they know. Mary poured out her ointment, in spontaneous tribute and affection to her Lord and Master. May this Cathedral continue to be an offering of the best the human mind can imagine, and the human hand can execute, to the honor of Him who has already honored us with His name and fellowship. For such offerings are doubly blessed.

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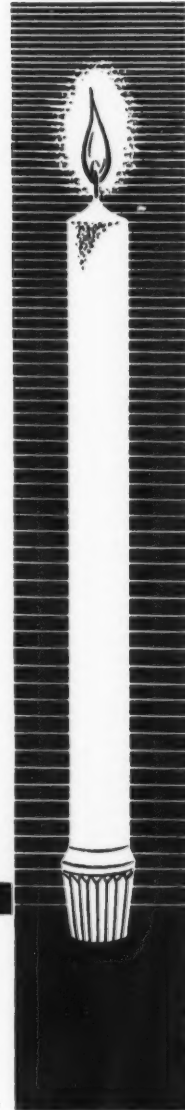
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## Washington Cathedral Chapter

(Continued from page 19)

sions. He was also formerly associated with a Boston firm of consulting engineers and spent three years as a farmer. To these experiences he owes much of his knowledge of the needs of the Foundation, its buildings and ground, both physical and financial.



*Benjamin W. Thoron*

In addition to his work at the Cathedral, where he is a member of the Executive, Finance, Building, Landscape, and Fine Arts committees of the Chapter, and of the governing board of St. Albans School, Mr. Thoron is a director of American Security and Trust Company of Washington.

A native Washingtonian, he and Mrs. Thoron, the former Violet Spencer, live in Georgetown. They have three children, Ann Aston, Christopher, and Samuel.

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## Cathedral Finances—

1951-1952

By ROYAL C. AGNE

Budgets for the departments and institutions affiliated with Washington Cathedral have been drawn up, carefully scrutinized, and tentatively approved for the fiscal year 1951-52. The word tentatively is used advisedly, for unless the amounts needed are subscribed in full, more study and further serious paring will be necessary.

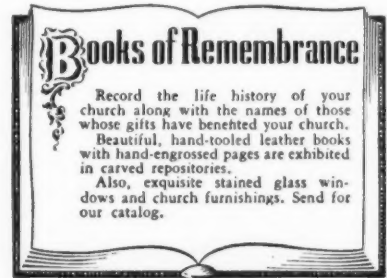
The budget for 1951-52 shows that approximately \$100,000 must be raised in addition to regular receipts such as income from endowment and plate offerings if a deficit is to be avoided.

In September and October an intensive campaign in the Washington area will attempt to raise one half of this, or \$50,000.

The National Cathedral Association, through its annual membership enrollment drive in April and May 1952, regular membership payments, and special gifts, will have the responsibility of raising the balance, or \$50,000, outside the Washington area.

During the year there will be constant effort through mail appeals and otherwise to interest friends and secure contributions. Such gifts will be credited to the particular region in which they originate.

This will not be an easy year in which to raise funds. The prospect of increased individual taxes, the uncertainty of the world situation, the higher cost of living, will be serious obstacles. But these very factors again underscore the need to keep religious influences and centers at top strength. With the understanding help—time, money, thought, and prayer—of the Cathedral's friends we must believe that its ministry to the nation will grow stronger to give strength to the thousands who will feel its influence this year.



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## The South Portal

(Continued from page 3)

Because of the world-wide financial depression, hopes for continued construction of the South Transept were not fulfilled. During 1930 and 1931 several small contracts were let for building the foundations of the South Portal up to the main floor level and for certain interior piers and arches. Construction then shut down until 1935, when a gift from the late Mrs. James Parmelee made it possible to continue work on the portal and its buttresses and turrets up to the levels of the capitals which will support the outer arch of the portal, and just below the level of the canopies for the niches in the portal. Upon completion of this contract, work again shut down.

In the spring of 1948 a contract was let for the War Memorial Shrine and the completion of the east aisle of the South Transept. Since then, work has continued on the baptistry and west aisle and the adjacent outer aisle of the nave which contains the Mellon Chapel, now nearing completion. At this date, the east aisle has been completed to its full height and the west aisle has been built up to the level of the triforium floor. Between these tall masses of masonry is an unsightly gap where the arches and wall and balustrade of the South Portal have been omitted. To replace this void by the structural completion of the portal, with its carved cornice and balustrades at the level of the balustrades of the flanking stair turrets will produce an impressive and beautiful architectural composition which will be especially effective as it is approached from the Pilgrim Steps. Being assured of the structural completion of the South Portal, we are hopeful that it may not be long before it may be possible to have its figure sculpture and all of its carving executed so that it will be a structure of finished beauty.

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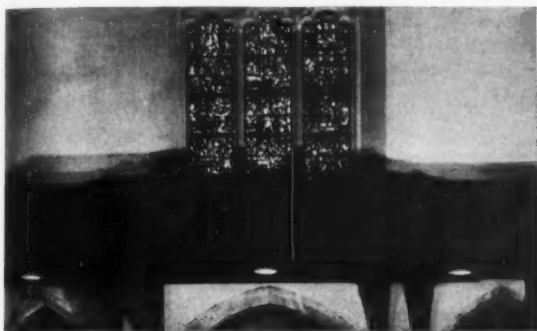
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## St. Paul's Cathedral

(Continued from page 6)

St. Ambrose, Bishop of Milan; St. Augustine, Bishop of Hippo; St. Justin Martyr, and St. Chrysostom, Archbishop of Constantinople. Two windows, the work of Franz Mayer of Munich, were brought from Grace Church, and the brass lectern came from old St. Paul's.



Photograph House

*Fine wood carving distinguishes the Minstrel Gallery in St. Paul's.*

On the wall hang two large tapestries depicting events in the life of St. Paul. Commissioned by Pope Leo X, they are part of a set of ten woven by Van Aelst in Brussels in 1497 from designs by Raphael. Nearby is the tablet presented by the Essex Scottish Regiment to commemorate international friendship between the United States and Canada. Designed by Cram and Ferguson, the black marble tablet is bordered in Rojo Ali-canter, with the regimental crest in silver.

Nativity Chapel is used for baptisms and children's services. Above the altar of matched Botticino cream and Algerian red marble is a painting by Leo Cartwright, "The Visit of the Magi." The baby Jesus is portrayed on his Mother's lap, with hands extended to the three kings, while a tiny fieldmouse sits on the step, watching intently. The shepherds, their flocks and sheep dog, with camels, horses, and other animals, are gathered around the Holy Family, while overhead the angels sing their Christmas hymn. The frame enclosing the painting is ornamented with a conventionalized design of Stars of Bethlehem and Michigan pine cones.

On the communion rail are ten carved and painted panels showing scenes in the life of Joseph. The font stands at the entrance, symbolizing baptism as the gate-

way to the Church. A smaller font at one side dates from the early nineteenth century and was used for the baptism of Indian converts.

The Minstrel Gallery is unique in this country, the design having been adapted from a similar structure in Exeter Cathedral. Reached by a circular staircase, the gallery is used by the Girl Choristers, whose singing is an important part of the great festival services held in the cathedral. Carved along its front are angels playing musical instruments, centered by a tiny winged figure seated at an organ. At opposite ends are figures of girl and boy choristers, actual likenesses of choir members selected for their outstanding work. At the base of each spandrel is an open prayer book, carrying the Latin titles of psalms of praise and thanksgiving.

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Children's Chapel

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